Book Reviews

Appeals to Conscience

The Dissenting Academy. THEODORE ROSZAK, Ed. Pantheon, New York, 1968. x + 304 pp. $6.95.

Dissent against the war in Vietnam has been strongest in the universities. Yet even within the halls of academia, protest has on the whole been mild except for that by student activists. The authors of *The Dissenting Academy* call for much greater engagement. This collection of essays is a set of variations on a theme initially stated by Roszak: "The learned professions of our society, confronted with the protracted emergency in which our civilization finds itself, have been grossly remiss in meeting any defensible standard of intellectual conscience." The eleven contributors have all held academic posts, though some have forsaken the university for other platforms. They are drawn from the humanities and the social sciences. Some clearly represent the perspective of the New Left; all question not only our right to be in Vietnam, but the moral climate in which national policies are being forged and evaluated.

Many of the chapters echo the question posed by Robert Lynd 20 years ago: knowledge for what? The models of intellectual excellence aspired to are Plato's masters of the dialogue and the *philosophes* of the Enlightenment. This is especially true of Roszak's initial chapter, "On academic delinquency," which decries the ways in which the university's service to the community has been corrupted. Apart from the failure of academic men to speak out against the slaughter of a people, it is the acceptance by most scholars of the operation of our political-economic system that most engages and sometimes enrages the authors of this collection. "One cannot be a great teacher in an evil system," writes Louis Kampf; he wrestles with the problem of interpreting literature as "the sign of a creative act which expresses personal, social and historical needs. As such, it constantly undermines the status quo."

Economic theory and research are taken to task by Sumner Rosen, who maintains that by and large American economists have shied away from the major issues of our time. The desire to be precise in one's research has led, he feels, to an ahistorical, mechanical, nonpolitical view of the economy that has almost totally neglected the major role of arms spending in shaping that economy and the society throughout the past 25 years. Marshall Windmiller and Christian Bay raise similar questions about political science. Windmiller is primarily concerned with the blurring of the line that separates government from the academy, so that specialists in international affairs too often fail to distinguish between the aims of the government and the aims of scholarship, and permit themselves to be made over into instruments of the state. Bay rejects the view that the proper purpose of political science is the functional analysis of political systems; it should rather aim at "prescribing the organizational innovations and social experimentation that will allow us to cultivate a reverence for life."

Staughton Lynd assesses historical determinism in the light of existential freedom and considers how the work of a historian would be different if man's freedom to choose became the historian's point of departure. Kathleen Gough characterizes modern anthropology as the child of Western imperialism and examines very generally the relationships between political orbits and the accessibility of various peoples to foreign anthropologists. She argues that anthropologists have failed to evaluate and analyze the structure of Western imperialism as a world system and an interconnected political economy.

Many of the authors protest the fragmentation and abstracted empiricism of present-day social science in the United States. They argue that emphasis on system maintenance and on accommodation plays down or obcures moral issues and other basic sources of conflict. Research perspectives are their primary concern here, and teaching receives only occasional comment.

The tone of most of the essays will endear the authors more to student activists than to scholars. Even when they deal with widely recognized faults of the academic community and the society, many of the utterances are so sullied over with diatribe as to court summary rejection. Roszak sees the multiversity as having come "to resemble nothing so much as the highly refined all-purpose brothel" of Genet's *The Balcony*. John Wilkinson smugly dismisses the top universities as "arms factories" in an essay that ironically belies its title, "The civilization of the dialogue."

Despite the diatribe and the ideological commitment of many of the authors of *The Dissenting Academy*, however, they pose questions that are too seldom faced up to. The final selection in the volume, Noam Chomsky's "The responsibility of intellectuals," which appeared in the *New York Review of Books* more than a year ago, is not only a devastating commentary on the actions and theories of some of the academics who have helped to shape and defend our Vietnamese policy; it also gives a suggestive sketch of possibilities available to us if we would examine international problems from the perspectives of other nations rather than merely from the narrow perspective of fearful self-interest.

The Dissenting Academy has relatively little to do with science as such. As a citizen, concerned with his country's foreign and domestic policies, the scholar will usually be better informed than most of his nonacademic fellows. He will be in a position to obtain evidence not readily available to persons in other walks of life, and, in particular, he will be aware of the views of scholars and writers from other countries who are not committed to adversary positions. When the evidence available to him overwhelmingly suggests that the policies and military actions of his government have not been truthfully represented, and when those policies and actions have been of such nature that his government and the American people would condemn them unequivocally if manifested by "the other side," does he have a moral obligation to speak out strongly against his government's policies? Certainly he

does. He has an obligation to examine both the evidence that is available and the premises that lead some people to different conclusions from his own. At times he may feel that he must cry out in moral outrage. But he must recognize that his moral outrage will not win others to his point of view unless he can demonstrate that his own premises are valid and that the evidence he has mobilized is compelling.

JOHN A. CLAUSEN
Department of Sociology,
University of California, Berkeley

Ancient Peru

Peru before the Incas. EDWARD P. LANNING. Prentice-Hall, Englewood Cliffs, N.J., 1967. viii + 216 pp., illus. Cloth, $5.95; paper, $2.95.

Lanning's book is the fourth general work on the archeology of Peru to appear within the last decade. There has been a great deal of activity in Peruvian archeology during this time, and Lanning has been responsible for much of it. He has spent four years in the field and has contributed much new knowledge and familiarized himself with the work of others, a good deal of which has not yet been published. He is certainly one of the best informed of Peruvianists, having not only worked in traditional archeological ways but also engaged in less usual ecological studies that help to explain many of his new finds. These have been mainly, but by no means exclusively, in the preceramic periods that have been coming to light recently as a result of increasing interest in the origins of Central Andean agriculture and pottery.

Peru before the Incas is the most up-to-date of the general books and is the first to use John H. Rowe's classification of Peruvian culture history by time periods rather than by cultural stages, such as, for example, the late Wendell Bennett's Early Farmers, Cultists, Master Craftsmen, and so on. Rowe's periods seem to have been adopted by almost all the active, younger Peruvianists, in no small measure because a large majority of such scholars were trained by Rowe at Berkeley or by Rowe's students, including Lanning.

I think the most important and exciting new material that Lanning contributes is that derived from his work on the central coast. Here, not far north of Lima, he and his colleagues have established a long chronology of preceramic periods dating from perhaps as long ago as 10,000 B.C. or even earlier. He presents six such periods, based in part on stratigraphy but mostly on the seriation of stone tools. These periods are correlated with climatic changes and culminate with the introduction of pottery at about 1800 B.C. in some places. Agriculture appears in a small way in the penultimate Preceramic V period. This is all new, as far as general books are concerned. Lanning's chronology represents the first apparently unbroken sequence from a very early hunting and gathering stage to developed agriculture based on irrigation and Peruvian civilization.

The rest of the book deals with more familiar aspects of Peruvian life and, the title notwithstanding, includes a very good summary of Inca history and culture. I have only one bone to pick with Lanning. That is his use of the word "Empire" in connection with the spread of influences, as evidenced by art styles from Tiahuanaco and Wari. I do not think that the archeological evidence justifies this terminology, as it so amply does for the Inca Empire.

ALFRED KIDDER II
University Museum, University of Pennsylvania, Philadelphia

A National Architecture

Canada Builds. 1867–1967. T. RITCHIE and the staff of the Building Research Division, National Research Council of Canada. University of Toronto Press, Toronto, 1967. x + 331 pp., illus. $12.50.

The author of this pioneer history of the building arts in Canada has succeeded remarkably well in presenting what would seem to be an unmanageably large subject. As associate research officer in the Division of Building Research at Ottawa he has a professional knowledge of structural materials and techniques, to which he has added a good grasp of both the history and the geography of Canadian building. The vast area of the country alone offers the historian formidable problems: we need to recall that the relatively narrow strip of French-English Canada extends across six time zones, from the Atlantic outpost of North America at St. John's, Newfoundland, to Prince Rupert, British Columbia, at the southern tip of Alaska. The physiographic and geological features include nearly the entire range of continental forms. Moreover, in large wilderness areas settled mainly during the past three centuries —Canada, Australia, the United States, and the Soviet Union are virtually alone in this category—the entire development of building, from its Neolithic origins to its present-day metropolitan character, was recapitulated over and over again as the colonists moved steadily inland from the points of original settlement.

Ritchie's method is to tell his story several times, each section treating a different aspect of the complex building art and its associated industries. The first account, following an introductory section on the construction of the Parliament group at Ottawa, presents building in terms of its socioeconomic history and its spread from east to west (the directional movement and the chronological development are exactly parallel in Canada). The second is analytical, concerned with materials and their associated structural and manufacturing techniques; this is followed by two brief chapters on community development and the various stylistic phases of Canadian architecture. The text is supplemented by about 540 expertly printed plates, most of which are photographs, the balance including drawings and early maps. Ritchie's various chapters are literate, readable, and, except for a sprinkling of errors in his references to building in the United States, are thoroughly reliable.

In spite of his somewhat confusing way of splitting a unified cultural process into separate parts, the author's text and illustrations together make it possible for the reader to grasp the essential features of the totality of Canadian building. For all the geographical diversity of the land, construction and architectural style in Canada exhibit much greater homogeneity than in the United States. One is struck, as a matter of fact, by the persistence of eastern forms throughout the Prairie region and the mountain and coastal West. The French framing technique known as *pièce-sur-pièce,* for example, reappears in Manitoba and Saskatchewan as the Red River or Manitoba frame. The French tradition, as we might expect, had a far greater influence on Canadian building than on that of the United States, where the French building of the Mississippi Valley was rapidly obliterated by the westward movement of English-speaking people. In the periods preceding the establishment of the modern rail network and the new techniques of steel